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HAS YOUR LAKE RISEN UP TO HEAVEN?

by Melissa Jager, Director of Training

According to the 43rd hexagram of the I Ching, when resolute action is taken, conditions will change, and Breakthrough occurs.

If the resolute action taken is to combine the power of professional minds with the potential of the Monroe auditory system, I feel the potential for change and Breakthrough has moved beyond limitation.

For three thousand years, the *I Ching*, or *Book of Changes*, has been used as a book of wisdom and of guidance—based on an assumption that those who use it desire to think and behave in a “superior” way, and are seeking to relinquish the inferior from within.

According to Carl Jung, in his Foreword to the Wilhelm/Baynes translation, “The I Ching does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach. Like a part of nature, it waits until it is discovered. It offers neither facts nor power, but for lovers of self-knowledge, of wisdom—if there be such—it seems to be the right book.” “Right”, because to Jung, it “represents one long admonition to careful scrutiny of one’s own character, attitude, and motives. This attitude appeals to me.” And to quote one of my mentors, “This attitude appeals to me,” also.

Whether you simply throw three coins, or elaborately divide and sort yarrow stalks, determining one of the 64 hexagrams in the *I Ching* is, according to Jung, a fascinating “method of exploring the unconscious” and “in the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterward that he did not see anything”.

Jung easily shifts from his psychological views of the *I Ching* to acknowledge that according to the old tradition, it is ‘spiritual agencies’ acting in a mysterious way that influence the throw and thus engender meaningful guidance, a procedure representing “both a supreme expression of spiritual authority and a philosophical enigma”—the wise counsel and deep insight of which is intended to help us “find our way through the mazes of fate and the obscurities of our own natures.”

‘I know that previously I would not have dared to express myself so explicitly about so uncertain a matter. I can take this risk because I am now in my eighth decade, and the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind.’

Thus each hexagram shows a specific and “superior” way to flow through, confront or rise above any situation. A hexagram thus becomes “the exponent of the moment”—an essence distilled-in-time out of which the whole not only can be seen, but is given a depth of perspective which would otherwise remain unclear or unavailable.

Jean Wallis has chosen “*Breakthrough*” as a name for the Monroe Institute’s Professional Division newsletter, and the *I Ching* has much to say about the power and the responsibility of Breakthrough.

In the Wilhelm/Baynes translation of the *I Ching*, each hexagram offers guidance through both an image and a judgment.

The lake has risen up to heaven:
The image of Breakthrough.
Thus the superior man
Dispenses riches downward
And refrains from resting on his virtue.

“When the water of a lake has risen up to heaven, there is reason to fear a cloudburst.” The superior man understands that all gathering is followed by dispersion—one distributes while accumulating, teaches as one learns, gives as one is given to—otherwise those very gifts are the implements of self- destruction.

And that is my image of what the Professional Division is all about.

The judgment of Breakthrough lays down “definite rules that must not be discarded” in the “struggle of the good against evil”—a metaphor of our internal struggle between superior and inferior ways. Seek out those rules if you choose. That is what Breakthrough is all about.

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